ANTHONY PAINTI

THE

Blaſpheming Caryar.

Who ſunke into the ground vp to the neck, and there ſtood two day
two nights, and not to bee drawne out by the ſtrength of Hor
or digged out by the help of man: and there dyed the
3. *of Nouember.* 1613.

Alſo the puniſhment of *Nicholas Meſle* a moſt wicked blaſphemer.

Reade and tremble.

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THE STRANGE PVNISHMENT AND IVDGEMENT OF GOD, VPON A CVRSED blasphemer: ANTHONY PANETER Caryer.

TRemble all yee people, stoope now and fall downe vnder the dreadfull and most iust Iudgement of that great Iehouah, which holdes in his hand, Heauen, Earth, and euery thing that therein is, weighing them in scales as though it were dust: Bee now amazed at the might of so mighty an armie, which in the twinckling of an eye crusheth and beateth downe sinners in his wrath, scattereth them as the winde doth the Grashoppers, and maketh them the subiect and argument of his glorie, in the sight of all Nations. O fearefull iudgements of the most High, which suffers not his glorie to be troden vnder foote, but when hee thinkes fit brings the iust and horrible plagues of his auengement vpon the despiser of his holy Name. How terrible and full of horrour, quoth the Psalmist, it is to fall into the Lords hands, when hee puts on the armour and weapons of his wrath; As the holy Apostle Paul, sheweth in the tenth Chapter of the Epistle to the Hebrewes, he may when he pleases punish with diuers pu-

nishments and temporall plagues, besides the eternall damnation those that rebell against him and offend his sacred Maiestie. Tremble and shake againe (O Sinners) (for the Prophet Moses, in the 14. of Exodus pronounceth vnto you the decree from heauen so dire and frightfull, saying, that this great God without vsing the ministerie or meanes of any man sendeth his Angels (the executioners of his vengeance) against the proud prokane which sets light by his holy Name; That high minded Nabuchodonosor King of Babylon shall bee, though to his great shame, the first wee will produce for an ensample to all posteritie. Pharao King of Egypt, and the ten notable plagues, which, the same God, auenging his honour, did send vppon that swaggering spirit, are euident prooves of the same; waters turned into bloud, filthy Frogges, Lice, annoyance of Flies, the mortalitie of men by pestilence, murren and death of Cattell, Boyles and Scabbes, Haile, and frighting Thunders, Grashoppers, obscuritie and palpable darknesse, briefely the very Angell of the same God whom he blasphemed made warre against him, yea' by things that seemed very contemptible and of no force; by the onely winde of his mouth and by his destroying Angell he ouerthrowes and quite vndoes the proud and insolent blasphemer Senacherib King of the Assyrians, for attempting with blasphemous words to spite this Soueraigne God, but the same most mightie God made him well knowe and all men after him, that it is he that punisheth and sheweth mercie, which killeth and keepeth aliue, which makes wonders in heauen and earth, and hee throweth e'en downe to the ground that loftie man, by the hands of Sarazar and Adramalec his owne Children, within the temple of his awne false God Nezrok in Ninive: And as the same

our

our great God hath diuers and sundry wayes at hand, so doth he diuerſly inflict and layeth paines vpon ſinners: ſometimes by the Elements, as Moſes witneſſeth in the 26 of Leuit. and 11. of Deuteronomie. Sometimes by ſickneſſes of ſundry ſorts. Exod. 15. Deut. 28. Sometimes by the Sword and by Warre. Ezech. 5. Sometimes by Famine, by Fire, by Captiuitie, briefly in a thouſand manners when it pleaſeth him to take reuenge for his honour offended: night cannot hide the ſinners from him: their ſtrength and nimblenes of their bodie cannot ſaue them: Monarkes, Emperours, Princes and Kings doe tremble and ſhake vnder his mightie hand: the ſtrongeſt, and beſt fortreſſes tumble bowne at his onely looke: It is that terrible and potent God, of whom ſpake that Captaine of the Hebrues, Iudas Machabeus, who is like in force and greatnes to the mightie God of the Hebrues: and the ſame poſie hee vſed in his enſignes of war. Doe you think then you wretched and accurſed blaſphemers of the Name of the moſt High (at whoſe terrible lookes the earth doth tremble, the elements doe melt, the heauen fadeth away, and the ſea flyeth out) doe you thinke (ſay I to you) doe yee thinke to ſhunne the furie of his face, and eſcape the heauines of his arme that can not be auoided; O accurſed blaſphemers, the firſt and cheefeſt, more wicked and more abhominable than all other ſinners, doe you not ſée, that as many times as you open your ſtincking mouthes to blaſpheme the Name of the Almighty, as many times the Diuels and frightfull fiends doe enter within your ſelues through euery blaſphemie? Doeſt thou beléeue wretched blaſphemer, that God which ſéeth and vnderſtandeth thee is deafe or aſleepe, or elſe diſtracted and buſie about ſome other buſines. Like the Idols of the Paynims, as the holy Prophet Elias did

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in old time, reproach vnto the Idolaters of those dayes? Dost thou thinke thou must neuer be called to account, for thy foule and stinking blasphemies, bee it neuer so late, that letting loose the reines of thy desolate tongue, which polluteth both heauen and earth, thou shalt thus still liue without God, without Faith, and Religion in this world? Thou art, O blasphemer! farre worse and more wicked than a Theefe, a Niggard, a Murtherer, a Lyar, a Whoremonger, a Wanton, an Adulterer, a Drunkard, a Glutton, an Idolater, a Ruffian and Pandar, or a Conceater of statheS: for thou art traiterous and rebellious vnto God, spitting in his face as many times as thou blasphem'st against his holy Name, with no lesse indignitie and ignominie, than the Iewes which did buffet and spit vpon the blessed Sauiour of the world. And if Saint Paul said in the first to the Hebrues, that sinners do crucifie once againe the Sonne of God, that being said in generall, how much more in particular may it be applyed to the Swearers and Blasphemers of the Name of God.

For, those (as saith Saint Augustine) doe not sinne lesse, which blaspheme our Sauiour Christ, raigning in heauen, than those which haue crucified him walking vpon the earth: Yea it may be said, that it is lesse sinne to blaspheme Iesus Christ hanging and dying on the Crosse, than now he is sitting and raigning in heauen, liuing, and triumphing. The Iewes, not knowing that he was the Sonne of God, did blaspheme and filthily bespit him; but now blasphemers, that know him to be the very Sonne of God, doe yet worse than euer the Iewes did, and are yet more wicked than the damned which blaspheme God, in that by blasphemies they make this world their very Hell, by anticipation; It is most certainely held amongst the Diuines, that

God

God is nothing ſo angry for the blaſphemies of all the damned altogether, as for the blaſphemie of one blaſphemer aliue, for blaſphemie is not forbidden to the damned: on the contrarie as the glorie of the Saints in heauen is to praiſe and bleſſe GOD, ſo is it a puniſhment and torment to the damned to blaſpheme him: but vnto the liuing it is moſt expreſſely forbidden to ſpeake blaſphemie, vpon paine of eternall damnation: whence it followeth as it is aboueſaid that the blaſphemers, what pretence and colour ſoeuer they will couer their accurſed ſwearing withall, are worſe and more wicked than the damned, and are like to this Monſter fained by Homer, expounded by Lucretius in this verſe,

Prima Leo, poſtrema draco, media ipſa Chymera.

A true Hyerogliphick or poeſie of the wretched blaſphemers, ſwaggering like Lyons, venemous like Dragons, and no leſſe abhominable diuerſe and counterfet in the framing their blaſphemies, than theſe Chymeraes hideous and inuented Monſters; But that wee may not ſtay ouerlong in the cyphe and picking out of the laſt iudgements and plagues inflicted and vſed by the great GOD from time to time vppon blaſphemers, wee will inſiſt vpon one onely example among many, being an accident of freſh memorie and aboue all other moſt exemplarie, worthy to be conſidered and remembred, in all ages; Set before your eyes this notable and dreadfull example of the iudgement lately executed by the Diuine vengeance vppon one named Anthony Paneter, an ordinarie Carrier in the territorie named La Condamina, three leagues diſtant from the Cittie of Genoa in Italy: This man returning from the Cittie with two horſes loaden with diuers wares, and his horſes for the heauines of their

burthen ſcarcely able to goe faſt inough to bee at home afore night, fell vnto ſuch chafing and rage, that curſing, banning, blaſpheming deſpitefully, and with a deſperate madnes the holy and fearefull Name of Almightie God, calling the Diuell to come to help him, or elſe that hee ſhould carrie him away and his horſes withall (as, alas! it is to ordinarie an vſe of ſome Car-men, and Carriers both by Sea and by Land euery foote to blaſpheme and curſe the holy Name of G D D) this vile wretch not ceaſing his furie on a ſudden was ſtricken with the reuenging hand of him againſt whom hee did ſo outragiouſly vomit his blaſphemies; for beeing about two leagues forward on his way, ſtill continuing his outragious curſing, ſwearing, and blaſpheming, The earth mooued and ſhaken at the very horrour of his oathes and blaſphemies would not, nor yet could any further beare and ſuſtaine ſo vile a Monſter, but at the will and iudgement of the Creatour opened it ſelfe, and gaped vnder the feete of that vile wretch, and ſwallowed him vp to the necke, ſo that hee could by no meanes deliuer himſelfe from thence. Stay now and behold yee bloudie blaſphemers, and deteſtable ſwearers; worſhip heere in feare and trembling, the Maieſtie and power of him againſt whom your voice ſpeakes, and your tongue vtters ſuch vile oathes and fearefull curſes; Let this wretch bee an example vnto you of amendment, leauing that filthy and damnable cuſtome, whileſt you haue time, & whilſt yet God ſtayes his hand to call you vnto repentance & amendment. This wretch thus ſtricken with the hand of God, his two horſes ſtill followed their way vntil they came home; his wife ſeeing the horſes thus come without their vnfortunate maiſter was inſtantly taken with great feare and amaze-

ment,

ment, leaſt that her husband ſhould be ſlaine or robbed vpon the way by ſome théeues or others, ſo ſhe ſtayed a little ſtill looking for him, but hearing no newes of his comming, ſhe gets out of the houſe and goes all lamenting and dolefull along the highway towards the Citty of Genoa, accompanied with ſome friends or neighbours of hers, becauſe it was already late & about three houres in the night. She went not farre but that ſhe found on the way one of her neighbours named Ambroſe Vidoze, of whom (all amazed and diſtracted as ſhe was) ſhe aſked whence he came, he ſaid he came from Genoa; ſhe further aſked him whether he had met with her husband whereat yet all affrighted trembling and aſtonished at the horrible and frightfull cries of this miſerable Catiffe which he had heard, he told her that lately without ſeeing him or any body hee did heare a voyce and dreadful crye vppon the way which ſaid in theſe wordes. I am damnd, Iam damnd to all the diuels of hell, becauſe I haue ſo often and in ſo many faſhions ſworne and blaſphemed the holy name of God: Thus the poore Vidoze ſtricken with the terror of this fright could ſpeake no more, but went home; where caſting himſelfe on his bed he died ſodainly not able to ſpeake a word: a thing verily at the which our hayres may ſtand vpright on our heads able to ſhake and amaze all our ſences.

The woman with her company pittifully crying and tearing herſelfe, followes on her way and neuer leaues till they had found the ſaid Anthonie Panetier whoſe frightfull voice they heard a far off ſtil crying that hee was damned with all the deuils in hell, becauſe he had ſo often and wickedly blaſphemed the holy Name of GOD; beſides that (a thing moſt wonderfull) hee was enuironed and aſſaulted by a troope of hungry and rauenous Wolues ready to deuoure him, had

not some men with swords, staues, peeces and shot ranne thither, and yet could scarce maister them, so raging were these beasts against the man, as though they had beene sent thither like so many Sergeants to execute the vengeance of the Almighty. That wicked wretch made no long stay there but hee was summoned and cited before him whom hee had thus blasphemed, for the next day hee was found dead, and yet could not bee drawne from thence. Such was the iudgement of the Diuine Maiestie, against this wretch: Such was the end of the said Painter, which shall remaine for an ensample vnto all cursing, swearing, banning, and blaspheming persons, which make but a iest and mockerie at euery word to bring an oath and teare and take at their pleasure that great holy and dreadfull Name of Almightie GOD without any reuerence, or discretion; nay without any subiect, occasion, anger, choller, or crosse in the world; but through a most vile accursed and detestable vse and custome they haue inured themselues vnto, So that now a dayes (so depraued is this our age) a man thinketh to bee esteemed more braue and more dreaded, which at euery word can sweare and trimme his speech with oathes, taking and tearing GOD from the head to the foote, and if any hearer hauing horrour bee offended, or goes about to rebuke them, his returne shall be vile words, and oftentimes blowes.

The holy Doctors of the Church agree all vppon this point and hold for certaine that all wickednesse, parricides, incests, poisonings, murthers, and other crimes are nothing so great, neither deserue such punishment as doe blasphemie, inasmuch as all wickednesses (as the Prophet Samuel said) are at their first committed against men, but blasphemies are first and

directly

directly againſt the honour of God, and e'en as it were to ſpight him.

If Dathan, Corah, and Abiran for hauing murmured againſt Moſes and Aaron, in the wilderneſſe, haue beene gulped vp and ſwallowed aliue with all their families into the deepeſt bowels of the earth, what muſt blaſphemers looke for and expect but the very ſame and worſe?

If any back-biteth or ſpeaketh ill neuer ſo little of his King and Prince, hee is by and by chaſtned and put to an exemplarie death; Why ſhould not the blaſphemer be vſed ſo, ſith that by his blaſphemie hee doth no leſſe then ſpit vpon the very face of God, which is the King of Kings, the Lord of Lords, and the Soueraigne Monark of all the world.

If the Law of worldly Kings and Princes is vnviolably obſerued and executed againſt ſuch men, Why ſhall not Gods Law bee likewiſe put in execution, which expreſſely and vpon great threatnings doth command Kings and Magiſtrates to put the blaſphemer to death, and to cut and roote him out from amongſt his people to appeaſe his anger?

The ancient Romanes did ſo abhorre and deteſt a Blaſphemer, that finding no torments fit inough for his puniſhment they did giue him vp to the fury of their gods, after he had been publikely whipped; cauſing this to be proclaimed before him.

Doe not sweare by the name of the Gods rashly.

HEsiodus in the first booke of his daies and workes affirmeth, that in all ages the Blasphemer hath beene bitterly punished by the Gods (for hee was a Pagan and knew not the true God) and that the first Blasphemers were laid out and set for a prey vnto Vultures, and rauenous birds to feede vpon, which did eate their eyes, tongue and Liuer: Alas! if these poore Heathen haue beléeued that their false Gods thus would, and did auenge their honour, how can we make any doubt beeing Christians, but that the true God, which we worship, will punish the blasphemers, sith that he commands it to the Iudges and Magistrates of the earth without any restriction.

The wise man in his Ecclesiasticus chap. 13. saith that the man which vseth to sweare shall be filled with iniquitie and the plague and affliction shall not goe farre from his house.

In the 12. chap. of Saint Mathew the blasphemie of the Spirit shall not be pardoned, neither in this world, nor in the other. Saint Iohn in in his Reuelation, chap. 16. giues a reason for it, saying, that the damned shall chew their tongues for very smart and dispaire, and for their plagues they shall blaspheme the God of heauen, because they did not amend themselues.

The Théefe hideth himselfe to steale: The Letcher seekes darknes out to commit his wickednes in, the proud counterfetteth himselfe to bee humble, the enuious, the couetous, the glutton, and the idle, couer and

drawe out of mens ſight their vices; as being aſhamed of them, but the blaſphemer alone is a ſhameleſſe, ſawcie, wicked one, vttering publikely and without ſhame and feare his blaſphemies againſt the holy Name of God, nay thinkes it a meane to be eſteemed a braue and valiant fellow, and ſo he is; but in the Diuels Schoole and in the academie of the damned and Reprobate, O how happie was the age of that great Doctor Saint Chryſoſtome, In whoſe time blaſphemers were preſently punished, and with great rigour, as it appeareth in his firſt Homily to the people of Antiochia, grounded vppon the places of Scripture there cited in theſe words: whoſoeuer ſhall heare the voice of the blaſphemer if hee accuſeth him not, he ſhall beare his iniquitie. Leu. 5. chap.

God ſaid vnto Moſes caſt out the blaſphemer out of the Campe, and let all the people ſtone him. Leu. 14.

In the ſame place God ſaith, The blaſphemer ſhall die the death; The ſame ſentence was executed vpon a blaſphemer, whoſe mother was an Iſraelite, and his father an Egyptian which was ſtoned to death in the wilderne.

Iudas Machabeus for the ſame crime cauſed the tong of Nicanor to be cut and minced for foode to the birds of the ayre, Mac. 2. booke, laſt Chap.

The blaſphemer of Corinth was deliuered to the Diuell S. Paul. 1 Cor. chap. 3.

Nabuchodonoſor by a ſolemne Decree commanded that whoſoeuer ſhould blaſpheme the God of Daniel ſhould die the death: Dan. chap. 3.

The lawes of the Church Extr. de maledict. C. Statuimus, thus condemne them, that whoſoeuer ſhall be found to haue blaſphemed the holy name of God, the Virgine Mary, or the Saints, muſt ſtand by ſeuen Sundaies at the Church doore and not goe in, and the laſt Sunday of them

them must be there barefoot, & a halter about his neck; he refusing to do so, hee must be thrust out and seperated from the Church and deprived of Christian buriall.

The ciuill and Imperiall law punisheth them seuerely, decreeing that it is a greater sin to blaspheme the eternall Maiesty then the temporall or worldly Maiesty.

Phillip the faire alias le Bel, King of France decreed that blasphemers should be thrown into a riuer or poole.

Robert King of France iudged them to death without pardon.

S. Lewis King of France would haue them marked in the forehead with a hot Iron and their tongue peirced through

King Hnery the 3 likewise made an excellent statute against them.

The matter then being so weighty and of so high a consequence as directly touching the honour of Almighty God: Let all good and faithfull Christians be vppon their knees holding vp their handes, and pouring out teares at the feet of our gracious Soueraigne Lord and King) whom God bless with long and happy yeares) of his most wise counsell, and of the Lords of his iustice with most humble and deuout petition that by this notable example they would bee pleased better and better to put in execution the decree of God against blasphemers confirmed and obserued from time to time through all lawes, Commonwealthes, and kingdomes, that thereby God being appeased for the sinnes of this World, we may see vnder our King Lewis 13. and his most wise mother Regent a golden age, vice exiled, chastened, and extinguished, vertue and Christian faith exalted, that so our France may be a mirror of vertue, piety and iustice vnto other nations. So be it.

An Edict

Briefes drawne out of the Regiſters of the Court of Parliament.

VPon the motion and complaint made vnto the Court by the Kings Atturney generall, that as well in Paris as in other places, from whence notice was giuen to him by many of his Subſtitutes or deputies in ſundry Shires, and Iuriſdictions or reſorts of Seneſchaldoms and other Territories, amongſt the huge wickednesses, and horrible impieties brought in through the vnbridled licentiouſnes of the ciuill warres, the Blaſphemies againſt the holy Name of God, of the bleſſed Virgin his mother, and the execrable oathes, deteſtable renouncings, abominable curſings and defyings or ſpighting of their names and power, are growne ſo common and familiar amongſt all perſons, of what condition ſo euer, that to appeaſe the ire and wrath of God, it is very neceſſarie to renew and bring in againe the ſeuerity as well of the auncient Statutes of the Kings S. Lewis: of Philip; Charles the 8. Lewes 12. Henry the ſecond, and Charles the ninth: as alſo the Decrees and ordinances of the ſaid Court in the yeeres 1544 1572. and 1575. Requeſting that an order may therein be taken by the Court, and that which hereupon ſhall bee ordered by the ſame, ſhall be reade and proclaimed with a loude voice, in the high places and markets through the

towne

towne and Suburbs, likewise in all the Justice-seates or Courts, as wel generall as particular of all the shires, Seneschaldomes, and Prouostships of this resort and power.

The said Court according to the former Orders and Decrees, did make, and makes inhibition, did forbid and forbids all persons in generall of what state qualitie or condition they bee, to sweare and blaspheme the holy Name of God, of the blessed Virgin his Mother, or his Saints, vpon the penalties in the said Orders and Decrees enioined, and danger of life and death, if the cas requireth it: hath enioined and enioines or commands all Vshers, Sergeants and Officers of the Justices, to take, arrest, and carry vnto prison instantly, all those whom they shall finde blaspheming, that the Law may goe spédily vpon them, and they be made an ensample; and commands all persons which shall heare them swear to denounce and accuse them to the Magistrates, adiudging therefore to the Denonciators or Promotours the third part of the fines fined vpon them.

And this present decrée shall bee read and proclaimed, which the sonnd of the Trumpet, and publicke cry by the markets and high places of this Towne and Suburbs, and places vsed and ordinarie for cries and proclamations: Also through all the Cities, Townes, Boroughs, Villages, Shires, Seneschaldomes and Prouost-ships of this resort and power; Enioined and charged to all Iudges of Prouinces to keep a straight hand, and employ their power for the execution of this Decree, and to the Substitutes of the said Atturney generall to take all the courses and orders therevnto necessarie, vpon penaltie of forfetting their Office. Done in Parliament the 26. Ianuarie 1613. And read and proclaimed with trumpets sounding and publike crie

through

through the high places and Markets of this Towne and Subburbs of Paris the 27. of the ſaid Moneth; Signed Voyſin.

A Decree and Iudgement of the ſaid Court againſt *Nicholas le Meſle* Blaſphemer.

THe Court hauing ſeene and viewed the proceſſe criminall or euidence made by the Seneſcall of

Mayne, or his [a] Lieutenant criminal in the territorie of Mans, at the sute of the Substitute of the Kings Atturney generall Complainant and accuser, against Nicholas le Mesle Prisoner in the prisons of the [b] Conciergerie (or Ward) of the Palace hauing appealed (or complained) of the sentence giuen against him by the said Seneschall or his Lieutenant the 14. of May 1598. by the which sentence for publicke amends and reparation of the cases in the said processe mentioned and proued, the said Mesle was condemned to make the amends (called) honourable bare head, and bare foote, holding in his hand a burning Torch of two pounds weight before the great Portall and chiefe gate of the Collegiall Church of Saint Peter; of the said Towne of Mans, and there shall say publikely, and with a loude voice, that rashly and maliciously hee had blasphemed against the Name of G O D, of whom hee craued pardon of the King and his Justice, this being done, bee banished from the Country and Countie of Maine for fiue yeeres, and in that while forbidden to bee found there, vpon the penaltie in the Kings Statutes; and besides condemned in two crownes fine to the King, and two crownes for the poore.

The prisoner hauing beene heard and examined vpon the causes of his appeale and vpon the cases laid on his charge hauing heard also the Kings Atturney generall which as for case newly comming to his knowledge had himselfe declared to appeale a minima of the said sentence, requesting to bee admitted to his appeale (as well prouided) and therevpon and vpon his conclusions (or demands) to haue right and Law; All beeing considered, It is said or decréd that cõcerning the appeale declared by the said Mesle, that he did appeale ill and without greeuance, and shall be fined for: The Court hath receiued

[a] A Iudge to sit vpon life and death.

[b] As the prison of the Gatehouse.

receiued and doth receiue the Atturney generall to his appeale, a minima from the said sentence, admitted, and admits it (as well prouided) and doing right vpon the same, hath annihilated and annihilats both appeale and sentence from the which he appealed, without fine; And for the cases contained in the proces (or euidences) hath condemned and condemns the said le Mesle, to doe the amend (called) honorable before the chiefe gate of our Ladies church of Paris, barefoote, and bare head, in his Shirt, a halter about his neck, holding in his hands a burning Torch of Ware of two pounds weight, and there on his knees to say and declare that wickedly and maliciously he hath spoken and vttered the execrable blasphemies against the holy Name of God, and of the Virgin Mary, whereof he repenteth and craued pardon of G O D, of the King and his Iustice; That being done, shall his tongue bee pearced through with a hot iron, and his two lippes slit or clouen, and afterwards hath banished and does banish him from the Kingdome of France for euermore; hath enioyned him to keepe and obserue his banishment vppon penaltie where he shall bee found to bee hanged to death without any other processe: hath declared and declares all his goods done and confiscated to the King, taking first vppon them the summe of a hundreth crownes to bee applyed for the bread of the Prisoners of the Conciergie of the Pallace. Ordaineth that the processe and euidence (on the which followed this decree) shall be burned.

The Court also makes inhibitions and forbids all persons of what qualitie or condition soeuer they bee to sweare & blaspheme the Name of God vpon the penaltie contained in the Statutes and decrees formerly made,

And this present Decree shall be reade in the Judgement seate of Mans in the Siges time, and when they are sitting, at the sute and solicitation of the substitute of the Atturney generall in that place.

Pronounced to the said le Mesle, and executed the 27. of Ianuarie 1613. Signed. Voysin.

Translated out of French: and printed at *Paris*.